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The Bombay Guardian.

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WEEKLY REVIEW.

—An English translation of "Reasons for Belief," may be found among Dr. Murdoch's Select Tracts. The following preface accompanies it:

The tract, of which a rough translation by a native follows, was originally written in Urdu by the late Rev. J. Thomas, Baptist Missionary, in 1830, for the Calcutta Tract Society. In 1840 it was translated into Mussulman Bengali, and was the first tract prepared for the Mahomedans of Bengal. It was lately recommended to Dr. Davis, Secretary of the Religious Tract Society, by the Calcutta Committee, as the best popular tract on the subject published by them. On the whole, it is written in a kindly spirit, a matter of great consequence. Tracts which openly denounce Mahomet as an "impostor and deceiver" are not likely to do much good. One reason of the popularity of Dr. Pfander's writings is their conciliatory tone. A very important point, the testimony of the Koran to the Scriptures, is only briefly noticed. A separate tract on this subject, containing the last seventeen pages of Sir William Muir's work, with a few of the principal texts, might be published with great advantage.

It is evident enough that certain parties are doing their best to stir up the fanaticism of Mahomedans; and there can be little doubt that these parties are Moolvis rather than faqueers, who do not generally know how to read. This was the way in which Mahomedans were wrought upon at the time of the Bengal mutiny, and it does not speak very much for our Police that they fail to get hold of these busy-bodies.

—It would now appear that the area of the Bengal Famine has been greatly overestimated. Anything like a general scarcity of food prevails not among 40 or 20 millions, but among 4¾, in the N. W. corner of the Lower Provinces. 790,000 persons are employed on the Relief works, but we suppose that if relief works were instituted in this Presidency, multitudes would flock to them; and instead of one member of a family working, all the members except infants would go in for the little work and much pay. It is reported that only seven or eight persons have died of starvation. It is matter of thankfulness that the great energy and lavish expenditure of Government have, so far, been successful in hindering a great mortality. It may be that the thing needed to be overdone in order to be effectually done.

—The *British Evangelist* of February 2nd, contains an article entitled, "The Two Fortunes, by Cheyne Brady." It gives an account of a young man, name not mentioned, a New Yorker, who grew up an infidel, wrote books of a sceptical character, spent some time in Paris, returned to New York, was there converted, became a missionary to the heathen, set sail for Bombay and spent many years there preaching the gospel. Now there is a person of whom these things can be said, and it is he who is writing these lines. And there neither is nor has there been any other Bombay missionary with these antecedents. But all the rest of the narrative is pure fiction, a complete romance, in the greatest possible contradiction to the facts of the case. Happily, the writer of the article disposes of the subject of it in these words: "After many years' zealous labours in this far-off country, he fell a victim to disease and departed joyfully to meet his Lord and Saviour." We have no objection to religious fictions, stories illustrative of religious truth, if they profess to be what they are; but we do not think it at all desirable to take facts belonging to the life of a certain man and interweave them with circumstances purely imaginative. Who Mr. Brady is we do not know; we believe he is an American writer, and possibly the *Evangelist* may have taken this from an American paper. We cannot say that we admire the story at all, and we do not see what good purpose the writer could reasonably hope to accomplish by it.

—Messrs. Bergfeldt, Wenger and Muller, with Mr. Stolz and Mr. Haller of the German Ev. Mission in Southern India, left with their families for Germany, on the 1st instant; and the Rev. Mr. Wells of the Irish Gujarat Mission, with the Rev. Messrs. Alexander and Thackwell of the American Presbyterian Missions in the North of India, left on the 6th for England. Mr. Wells hopes to return next year. The Rev. Mr. French of Lahore has also proceeded home.

—We hear from Allahabad that the Baptists and Methodists have been uniting in special services.

—A correspondent has sent us a copy of the *Singapore Times* containing an account of a banquet given by the Maharajah of Johore to H. E. Sir Andrew Clarke, as presenting a marked contrast to the Mahomedan rowdyism of Bombay. The Maharajah of Johore is widely known for his enlightenment and good feeling, and readiness to avail himself of European help in elevating his subjects.

—Last Lord's-day there were 16 seekers of salvation in the Methodist Church at Calcutta, the same number as on the previous Sabbath. 14 found peace in believing. Last week 9 sought the Lord at Secunderabad and Chudderghaut. In the Forbes St. church, Bombay, there were 5 seekers last Sunday evening.

—The *Indian Statesman* says:

The Roman Catholic Cathedral at Kalbadavie on Friday evening last was crowded to excess, the annual representation of the crucifixion being the chief attraction. After the preliminary service and sermon on the passion, the cross, with an effigy of our Saviour crucified on it, was presented to the gaze of the congregation. The beating of breasts, the moaning, the loud sobbing, the exclamations of grief which burst from the congregation was not confined to the lower orders of the community, but was general, the more respectable members taking an active part. The arrival of four men habited in half Jewish half monkish garments with two ladders caused another outburst from the congregation. The two ladders were then placed on either side of the cross, and the nails were extracted one by one from the feet and hands, then the crown of thorns was taken off. As each of these was removed it was exhibited to the congregation, and loud expressions of grief rang through the Cathedral. Rossini's *Stabat Mater* was sung as the body was lowered from the cross. The body was then placed in a bier and carried round the Cathedral.

It has always appeared to us extraordinary that Romanists should think they were honouring Christ by minutely imitating the course pursued toward him by his enemies.

—The Report of the Mirzapore Mission (L. M. S.) for 1873 says that, upon the whole, progress rather than retrogression has characterized the year. The Native Christian community numbers 128. There are 5 Zenana Schools. There is an Anglo-Vernacular Institution with 300 pupils. No adult baptisms are reported for last year. 3 adults were baptized at Singrolee, where there are 54 Native Christians, with 8 communicants. The Report refers to the scarcity of food beginning to prevail. The Rev. Mr. Hewlett was in sole charge of these Missions, during most of the year.

—The Lodiana Mission embraces the following stations: Lodiana, Saharanpoor, Sabathoo, Julundhur, Lahore, Dehra, Roorkee, Rawal Pindee, Hoshiarpoor and Ambala. The Mission dates from 1833, and is connected with Presbyterian churches in America. There is a staff of 16 ordained missionaries, 1 lay missionary, 11 female teachers, 4 Native ordained evangelists, 4 Native pastors, besides many other Native agents. Boys in schools 4033, girls 361. Christian community 842, communicants 350. 10 Hindoos and 5 Mahomedans were converted during the year, and 30 others were received. We hope to present some extracts from the Report hereafter.

—A friend at Moradabad writes: "Our work here is moving. In the Moradabad zilla there are 120 villages where Christians reside, and these are all divided into classes with a leader for each village, and all arranged in sub-circuits so as to have leaders' meetings regularly. Seed is thus sown broadcast all through the district."

—Stanzas on Good Friday,—declined.

—We have a number of pamphlets and reports which we hope soon to notice.

The following is the extract of a letter from a member of the Bengal Civil Service to his father in this country, which will be read with interest by those who rejoice in the great work now going on in Scotland:—

You will be glad to hear that N.——professes to be "trusting" Jesus, and "loving" Him, and "trying to serve" Him. He says he is happy and at peace; for God is satisfied with what Christ has done for him. It was very refreshing to me to hear the little man's clear testimony. When we argue from our flesh, we are apt to distrust his conversion, owing to his youth. But have we not

prayed for it? Does not Jesus love little children? should not our faith joyfully receive the evident answer to our prayers?

A great blessing has been sent to Dollar. I preached there last Friday evening to at least one thousand persons in their Hall. Many waited behind: about a hundred, I should think. Some professed to find Jesus that night. I spoke to several of Mr. P.'s boys privately (by his desire), and N——was one of them. Some professed to rest in Christ. N——did not, but last night at the after-meeting he did. We are to have him here next Saturday, if the Lord will. Mr. P——is very earnest in his work; he thanked me, with tears in his eyes, for my address, and pressed me to speak to his boys. What wonderful things the Lord is doing! I was astonished when called on by a committee of ministers and elders to preach in Dollar.

In the *Sunday Magazine* for February is an article on Bible Synonyms, in which the word soul, *psyche*, is said to be the animating principle in man, the nexus between the spirit and body. He allows that the sacred writers sometimes use the word in a larger sense, making it to include appetite or desire. But desire is simply an attribute, and supposes an essence that desires. The writer says that is is an error to tell men that they carry about with them something called a soul which is intrinsically more precious than the whole world. But our Lord speaks of God as able, after the death of the body, to cast both soul and body into hell. "We are of those who believe unto the saving of the soul," says the writer of Hebrews, x. 29, and in the verse immediately preceding, the Almighty says, My soul has no pleasure in those who draw back. Able to save your soul, says James of the engrafted word; this can only refer to that salvation which we obtain by the Gospel. He that converteth a sinner from the error of his way, shall save a soul from death. The meaning of Mark viii. 35-37 is said by the critic to have been much obscured by the arbitrary rendering of the word *psyche* "life" in one verse and "soul" in another; and he would give consistency to it by rendering it thus: "Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man to gain the whole world and lose his own life? or what can be an equivalent for his life?" Now life is certainly used in two different senses. To lose one's life for the Gospel's sake, means to part with earthly existence; but what is the life that is saved when this is thus lost? Not earthly existence, not the life of the body, but something that continues when that passes away. In Revelation vi. 11, white robes are given unto the souls of those who had been slain for the word of God. These souls are represented as conscious, intelligent, spiritual beings.

We have been favoured with a copy of the Kolapoor Mission Report for 1873. The missionary staff there consists of the Rev. Messrs. Wilder, Graham, Seiler and Hull; at Rutnagherry Rev. W. P. Barker. Mr. Wilder reports an addition of 7 to the Church, 5 of them converts from heathenism. The communicants number 27. All the Native communicants were received on profession of faith. Of one of these, a girl in Mrs. Wilder's School, the following account is given:

One girl, a very good scholar, who has been trained in this school some eight years, has obtained grace and courage to confess Christ before men. By the dear friends in *Springfield, Ky.*, who have long supported her in school, and who have doubtless often helped us with their prayers to God for her, she is known as "*Bell Green.*" It required no ordinary courage and decision in "Bell" to break away from her heathen friends, take up her cross and follow Jesus. Her heathen mother, by a religious vow, had devoted her to the vile goddess "Yellama," and thereby to a life of sin. The mighty force of custom and religious superstitions, with their fear-inspiring sanctions, combined with all regard and affection for her mother, to hold Bell in this cruel bondage. In this struggle *Blind Soobhi*, with her head and heart full of more than 100 Christian hymns, the catechism, the whole Gospel of John, and other portions of the Bible she has learned by heart, was especially helpful to Bell in encouraging her purpose. And yet the trial was severe and prolonged, and the force of character and conviction developed in breaking off the trammels and network of sin and superstition so skillfully and closely woven about her furnished a new illustration of the efficacy of God's truth and grace in the heart. Her wicked brother threatened to kill her. Her mother long persisted in efforts to bring her again into her power, resorting alternately to threats and touching outbursts of affection mingled with alluring promises. But Bell was enabled to remain steadfast in the truth, was baptized and received into the Church in April last, and has thus far witnessed a good confession. A native convert having recently made her acquaintance, they were united in Christian marriage a few days ago, and we hope they are both to be useful in the Lord's service.

The following is an extract from Mr. Barker's Report:

Besides visiting repeatedly all parts of the town, and villages near Ratnagiri, I have been north to Dapoli, 60 miles, and south to Vingorla, 80 miles, and have visited many intervening places. Comparatively few of the 1,036,000 in this collectorate have yet heard of the Bible and the Saviour, and hence I have felt it a duty (as well as a privilege) to tell the story of the Cross to as many as possible. There is hope of good in this work, since the Holy Spirit can make a *single sermon* the means of saving a soul. It has been a diligent inquiry with me—*how I can most effectually reach the hearts of my hearers*, and I am convinced that all men, and especially the illiterate, need in the outset to know what the Christian religion *does*, as well as what it *is*. "Ye are my witnesses," says God to His people, and He would have us testify how this religion *re-binds* poor, wandering, sinful man to his Maker. Whole audiences have listened with deep interest to the truth that God can pardon all their sins through Christ, can take away all fear of death, and give them the *assurance* that they are the heirs of heaven. And when I tell them that *He has done all this for me, and is ready at this moment to do the same for them*, some of them have manifested a joy like that of a condemned criminal on hearing his pardon.

We have been favoured with the following:—

On the 1st instant I availed myself of the Easter holidays and visited Bombay to attend the Love Feast of the Methodist Episcopal Church there. I left Poona by the mail train at 5 A.M. on Wednesday the 1st instant, and was in Bombay before 11 o'clock the same forenoon. As all my pleasure is in the great work which the Lord is carrying on amongst us, chiefly by the Methodist Episcopal Church, and all my delight in the excellent and earnest workers engaged in it, I felt thankful for the iron rail, and regarded it as the wedding-ring wedding Poona to Bombay. I really enjoyed the nuptials that day, and felt myself borne on wings of love between the wedded cities. I had heard of the fame of the Bombay Love Feast, and believed all I heard; but I had never yet witnessed the hallowed scene myself. When I came, and mine eyes had seen it, behold! the half was not told me. As the hour approached for assembling in the house of the God of Jacob, my eyes affected my heart at seeing the literal fulfilment of the prophecy—"all nations shall flow unto it;" for among the three hundred who came to the Love Feast, I saw American, English, Scotch, Irish, German, African, Hindoo, Parsee, and other disciples of Jesus. With this scene of firstfruits in India before my admiring eyes, I felt how dishonouring to God manifest in His word was the unbelief which says—"The time is not come, the time that the Lord's house should be built." Truly "the time to favour Zion, yea, the set time, is come."

When the appointed hour of public and united worship was fully come, it was evident that the souls of all were waiting upon God in great expectation from Him; and the Lord, by His manifested presence and power, showed that "He loveth the gates of Zion more than all the dwellings of Jacob." After praise, a lesson from God's word, and prayer, how it gladdened my heart to see twenty-eight brothers and sisters come forward to be received into full communion with the church. They set their torches fully blazing in the house of the bride, and went forth to meet the bridegroom. My heart went up in prayer that they might all be wise virgins, ever having the oil of joy in the Lord, and the good oil, sweet and costly, of entire consecration to Jesus, in their vessels with their torches. That abiding in Him they will not shrink with shame from Him at the meeting. After this welcoming of so many to the bridal party was over, five ministers, all of the Methodist Episcopal Church, administered the Lord's Supper to upwards of two hundred communicants, "before whose eyes Jesus Christ was evidently set forth, crucified among them." His dying love was felt as a constraining power drawing all to "live unto Him who loved them and gave Himself for them." Then began the Love Feast, when one after another in rapid succession rose and bore testimony to Jesus their Saviour. The connection between the Lord's Supper and the testimony was to my mind striking and instructive. It brought out so clearly the fact that we overcome Satan, which deceiveth the whole world, "by the blood of the Lamb and by the word of our testimony." If I had received no greater blessing during my visit to Bombay on this occasion than that which I received at the Love Feast, I should wish to dwell longer on this, and give a fuller account of the Feast. I intended to return on Friday, but learning that there was to be an All-Day meeting in Falkland Hall on that day, and seeing that the brethren were looking forward to be baptized with the Holy Ghost on the occasion, I could not come away. How I bless God that I stayed! I had a full realization all the day that God hath made us sit together in heavenly places in Christ. To realize this in a world where we can be workers together with the Spirit for the glory of Jesus in the salvation of sinners, fully reconciles us to the need of abiding in the flesh. The truth which was to give its character and tone to the meeting was Romans xii. 1, 2: entire consecration to God in Christ, entire separation from the world, a continual proving of the good, acceptable, and perfect will of God in practice.

At 10 o'clock A. M. on Friday, Falkland Hall was filled with men and women who had came together for an All-Day meeting. The Rev. Mr. Bowen presided. The first exercise, which lasted more than an hour, was praise. This as a distinct protracted exercise was new to me, and as delightful as it was new. The brothers and sisters present were called on to praise God for any special cause of thankfulness which they had. One after another rose and offered praise, glorifying God. The time occupied by each averaged about one minute, and the exercise, as I have said, lasted more than an hour. I never on earth felt anything to be more heavenly. It was "like the voice from heaven of harpers harping with their harps, and no man could learn that song but the redeemed from the earth." The gratitude of the heart to Jesus shone out in angel countenances, and when the flame of love went up toward heaven the soul ascended in the flame. Ah! I could not blame Peter for saying to Jesus in the Mount of Transfiguration—"Master, it is good for us, to be here, and let us make tabernacles"; for while engaged in that heavenly exercise of praise, it seemed but a step between us and glory. The next exercise was called "Bible Readings." In connection with the truth for the day, each was invited to select and read in turn from the word of God some passage parallel with or explaining the theme before the meeting. This exercise also lasted more than an hour. God manifest in His word gave us the fullness of His mind on the great themes of the day. As each passage was read, Mr. Bowen followed it up with a brief remark giving its meaning and its bearing on the subjects included in the passage in Romans. The exercise was deeply instructive. "All thy children shall be taught of the Lord." It was God teaching us, and guiding us into the great truth before us. Many in that exercise heard and learned of the Father, and came unto Jesus in entire consecra

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tion. The rest of the day until 4 o'clock P.M. was spent in alternate praise, seasons of prayer, and addresses on subjects connected with those of the day. The meeting reassembled at 7-30 P.M., and at this meeting some twenty brothers and sisters sought the blessing of entire sanctification. "O God," cried David, "thou art my God; my soul thirsteth for thee, to see thy power and thy glory." This was the language of God's children at the All-Day meeting. They would have nothing but *God*—yea, *having* Him, they would have more of God. Souls thirsted for God, "for the living God," for that infinite good which the ungodly disbelieve, and thirsted more intensely for what they had tasted. God manifested His presence and communicated of His fulness to His children. This presence and these communications make the believer's heaven. I remembered that day what Abraham, Jacob, Moses, Elijah, Isaiah, Stephen saw. All this is but a gleam of day let into the chink of the soul's dark cottage: yet there is nothing so bright on earth. All that we see of God in Christ that transports us here, in the most rapt ecstacy of our most blissful moment in life, is but a broken reflection, being infinitely less like God than the sparkle of the morning dew-drop is like the glorious sun of heaven. Every child of God will soon have the beautiful vision. "O! the face of God." I never had more of the presence of God, never felt my soul more filled with His fulness, never was more strengthened with His might by His Spirit in the inner man, than at the All-Day meeting at Falkland Hall.

The Bombay Guardian.

SATURDAY, APRIL 11, 1874.

HEAVEN.

How far are we justified in entertaining and expressing desires to leave this world and be at rest in heaven? There are a great many hymns which embody this feeling, and which can only truthfully be sung by those who would gladly welcome a release from this present evil world; and these hymns are much in vogue; many of them are for the use of children. We have always felt an inability to use some of these hymns, as we have no desire to lose the privilege of serving Christ in this world, though if called away we should be cheerfully acquiescent in the divine will; we feel it a great privilege to be permitted to work for Christ in this world, and, so far as the matter is submitted to our will, choose this, and thank God for the light of each returning day that gives us the opportunity of seeking heaven's help for earth. And we remember to have frequently expressed the opinion that some of those who express an ardent desire to be taken to heaven might possibly if taken there speedily turn round and stretch their hands toward the earth in the wish that they might again have the opportunity of doing something for the salvation of their fellow-creatures here below. We find in the *British Evangelist* for January 29th an account of a lecture on Heaven by Mr. Moody, in which he passes from the consideration of the glories of heaven to the inquiry 'How we may get a title to heaven,' and says:

> Heaven is nearer to us than people think. I have read of a man in this country who got discouraged, and dreamed that he went up to heaven and saw the glories there; and Jesus took him to the battlements and told him to look down, and asked what he saw. He saw the earth and men blindfolded and a fiend leading them to a deep pit; and Jesus asked him whether he would stay in heaven and share its joys, or go back to earth and lead men to see their danger and rescue them, and he said he would return and never wish to go to heaven until God called him. He awoke but was never discouraged again.

The atmosphere of heaven is love, and the place of sacrifice is the place that possesses the chief attraction for love. Christ prays not that his people be taken out of the world, but kept from the evil of the world. The prayer of Simeon is often misunderstood: he did not say, Let now thy servant depart, but, Lord, now lettest thou thy servant depart. He had been spared, according to the promise of God, to see the advent of the Messiah, and understood now that his time to depart was come. I am no more in the world, but these are in the world, said Jesus, evidently designating them for the place which he had occupied upon the earth, to receive that stream of divine love which had been descending upon him, and to give expression to it as he had been doing. As thou hast sent me into the world, even so have I sent them into the world. The Christian is in the world to illuminate it with the light of heaven; a light in the world holding forth the word of life. He is to represent Christ. All the promises are his, and Christ ever intercedes, so that he may bring the power of God to bear upon the world in utmost benediction, according to his faith. In a word he is responsible to get the promises translated into blessed realities. If any man thirst, let him come unto me and drink, find in me the satisfaction of his soul's need; and what then? Be translated to heaven to enjoy the verity of the holy blessed? No: he that believeth on me, out of his belly shall flow rivers of living water. The Christian is one who is to overcome the sterility and death of this world, rivers of living water are to emanate from him and flow abroad in the world, that earth may blossom and rejoice and yield her increase to God. Believers are the salt of the earth, and are needed here supremely. The New Jerusalem is to come down from God out of heaven, having the glory of God, and this will be when Christians rise to the height of their great privileges, and embark with heart and soul in the work of securing to mankind the full blessings purchased by Christ. This is the victory which overcometh the world, even our faith; not the faith which sighs for heaven, but the faith which brings heaven down. Christians are the branches in the true vine; the vine brings forth its fruit only by means of the branches. The meek shall inherit the earth. The grand aim of every Christian should be to give the world the fullest embodiment of the mind of Christ in his own person, to attain to the measure of the stature of a perfect man in Christ. When Christ left the world it was in order that his presence might no more be limited to one place, but that in his disciples he might be reproduced, so to speak, a thousandfold, a myriadfold. "I in them" are the last words of his wonderful prayer. That the love wherewith thou hast loved me may be in them and I in them. Surely it is a contradiction, when Christians pray for the wings of a dove that they may flee away and be at rest, yet neglect to enter into that rest which Christ offers them; when they sigh for the joys of heaven and refuse to obey the command, Rejoice in the Lord always; when they long to be delivered from a corrupt nature and resist daily the command to appropriate the sanctification that is offered them in Christ.

REACHING FORTH.

A thing may be according to the will of God so far as it goes, and yet there may be something beyond it, still more in accordance with his will. A man may speak truly and conscientiously when he says, I am doing the will of the Lord, yet it may be he would find, if he earnestly sought, a course of action still more pleasing to God. For instance when the centurion sent word to Jesus that his servant was ill, the Saviour said. I will come and heal him; and he was on his way to the centurion's house for this purpose when a message came, I am not worthy that thou shouldst come under my roof; speak the word only and my servant shall be healed. Greatly pleased at this manifestation of faith, the Saviour spake the word and the man was restored. There was a manifestation of faith which had his approbation, and led him to set out for the house; and there was a *greater* manifestation of faith that arrested his progress and elicited an instantaneous recovery for the sick man. The branch that bringeth forth fruit is pruned that it may bring forth more fruit. And it is possible that there may be a gradation in the words, 'that ye may prove what is that *good* and *acceptable* (well-pleasing) and *perfect* will of God.' Again, From whom cometh down every *good* and every *perfect* gift. Thus a man may be walking in all the ordinances of God blameless, and yet it will become him to consider if there may not be some work for him in advance of that which he is now doing. We believe that in all probability God has work for his people, ay, for his most useful servant, beyond what they now conceive of. They need to cultivate that openness of mind, that sensibility to the divine will, that zeal for the glory of God and the salvation of men, that desire for utmost usefulness, and that readiness to suffer, which will secure to them the revelation of the Father's deeper will. This seems to have been the secret of Paul's usefulness. He was persistently forgetting the things attained to, and reaching forth to those before; on the principle that unto him that hath shall be given. When the prophet was dying and Joash, king of Israel, came to see him, it was his privilege to bestow some final blessings upon the land in the way of victories over its invading foes. But the blessings were according to the faith of the recipient. The king was commanded to take arrows and smite the ground with them. He did so; three times. The prophet said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice. And often no doubt we are congratulating ourselves upon the success of our prayers; when some much greater blessings were obtainable. When we come to understand that God loves all this world and wants to save it, and that Christ has all power in heaven and in earth, we shall make marvellous discoveries regarding the possibilities of faith. The Israelites were content when they had got possession of the promised land, though a good many of their enemies still remained there; they had reason to bless God for his good hand upon them; but they should have sought a completer conquest and they would then have saved themselves a world of trouble afterwards. What the Christian women in the Western States of America are now doing to arrest the terrible plague of alcohol, is an example of 'the things beyond' that await the development of the church's faith. Another was mentioned some time ago in connection with a revival of religion in the

same region; bands of praying men and women belonging to a church thus enjoying the outpouring of the Spirit, proceeded to other churches in other cities, and, with their consent, began to work among them, and by the blessing of God the revival was propagated far and wide. We are thus reminded of the prophecy in Zechariah: "It shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also." The common sentiment in the church is that the manifestation of the Spirit in the apostolic times was the greatest possible, and that we must always fall below the fullness of divine influence then enjoyed. But this idea directly contradicts the whole analogy of divine procedure; first the blade, then the ear, then the full corn in the ear. Throughout the Bible, it is in connection with the last days that the greatest things are prophesied.

Notices.

A Christian Kirtan will be performed in the American Mission Chapel, Bhendi Bazar, on Thursday next, at 8 P.M. The public are requested to attend.

VISHNOO BHASKAR KARMARKAR.

Byculla, April 10, 1874.

WE have been asked to make the following correction:—

In the list of contributions for the Jaffna College which we published last week the amount given by the Honourable Munguldass Nathoobhoy is shown as Rs. 10. It ought to have been Rs. 25.

Epitome of News.

SATURDAY, APRIL 4, 1874.

—The *Bombay Gazette* reaffirms the statement made some time ago that Indian postage stamps of the value of £2000 were lost in the str. *Dhoolia*, recovered and sold by mistake in Egypt. "Just the other day a number of the stamps turned up very curiously in Bombay Harbour. When the S. S. *Renown* arrived, she was, as a matter of course, boarded by preventive officers. Among the fireman's possessions, no less than Rs. 2,000 worth of the stamps were discovered, and there is no doubt that these stamps were a portion of the *Dhoolia* lot. The fireman stated that he purchased them at Port Said for Rs. 60, and that other stamps were being openly offered for sale there in the public bazaar. We do not know whether the lucky fireman is bound to give up his stamps at the bare price he gave for them, as they cannot be called stolen property, seeing they were sold right enough at a public auction of the *Dhoolia's* salvage goods, and it is just as likely as not that he will endeavour to get the best return for the Rs. 60 he so judiciously expended."

—*Pioneer:* "A party of officers from Roorkee went out lately in quest of large game, and, rather sooner than they expected, came upon a tiger and tigress. The latter beast fell dead before their rifles, and the tiger, who had retreated into the jungle, was thought to be mortally hit. But, as in so many similar crises, he was sought by the sportsmen too soon. Suddenly there was a roar, a charge, and desperate confusion. The tiger bounded out, almost disembowelled a young gentleman of the party, and horribly mauled some of the shikarees before he received his *congé*. The wounded lad lies in a precarious condition."

MONDAY, APRIL 6.

—"The First Examination in Arts in connection with the Bombay University commences in the Town Hall from Monday the 13th inst. The following gentlemen will conduct the examination:—The Rev. D. C. Boyd, M.A., and E. T. Leith, LL.M., in English and History; Peter Peterson, M.A., and Kashinath Trimbak Telang, M.A., LL.B., in Sanskrit; the Rev. J. S. Beaumont, M.A., and J. T. Hathornthwaite, M.A., in Latin; the Rev. John Wilson, D.D., F.R.S., and E. Rehatsek, M.C.E., in Arabic; E. Rehatsek, M.C.E., and Professor Mirza Hairat, in Persian; T. Cooke, M.A., M.I., LL.D., and Dinanath Atmaram Dalvi, M.A., LL.B., in Mathematics and Analytical Geometry, &c.; the Rev. D. Macpherson, M.A., and James M. Campbell, C.S., in Logic and Butler's Sermons; S. Cooke, B.A., L.C.E., and Kaikhosru Rustomjee Viccajee, L.M., in Chemical Physics."

—*Indian Statesman:* The trial of the Sonapore rioters, comprising twenty-nine Muhammadans, a native Christian, and eight Parsees, which has been exciting so much public interest, and has occupied the High Court all the past week, was brought late on Saturday night to a very unsatisfactory termination. The special jury, who had all along shown great interest in the case and carefully followed the evidence throughout, were unable to fully agree. As regarded ten of the Muhammadan prisoners (Seedees) they were unanimous in their finding of not guilty and the men were discharged, but they found it impossible to arrive at any similarity of opinion respecting the others, and the consequence is that the remainder of the prisoners will have to be retried. The special sessions will thus be indefinitely prolonged, for there still is another case of riot pending, and the usual criminal sessions is close at hand."

—Mr. Robert Knight gave a certificate to one of his servants who afterwards sued him for wages. Mr. Knight said the certificate had been obtained surreptitiously; he supposed it to be for another servant. He had to pay the money, but the judge refused to restore to him the certificate or take it away from the plaintiff. Mr. Knight asked to see the certificate, and, seizing it, tore it up. The *Statesman* thinks he will have to atone for this contempt of court.

—*Times of India:* "On Saturday a most distressing event happened near Oomrut, a station on that portion of the B. B. and C. I. Railway line which has just been finished. Mr. J. C. Hall, of the Political Department, while in a state of temporary insanity, shot three natives, killing two of them on the spot and wounding the third. The unfortunate gentleman, it appears, was subject to fits of insanity, and last year he was sent down to Bombay for that reason, but while under surveillance he appeared to be better, and was eventually allowed to rejoin his appointment. On Saturday he was taken to Baroda in custody of Mr. Propert and Captains La Touche and Segrave. The authorities in Bombay were communicated with, and it was decided to send the unfortunate man to Bombay to be placed in the Colaba Lunatic Asylum."

—"One of the saddest lines in recent telegrams is that which tells how Major Edward Burnes Holland has been gazetted Lieut.-Colonel in London a fortnight after he had poisoned himself in Bombay. The promotion which would have given him new heart and hope, and might have launched him on a career that would have erased all sorrows from his memory, came too late, because he despaired too soon."

—*Statesman:* "The Government of India, alive to the prejudices of high-caste Hindoo females towards permitting male members of the medical faculty to afford them medical aid, has placed itself in communication, through the Secretary of State for India, with some of the American medical universities, with the object of engaging the services of a few of those ladies who have taken degrees in medicine and who are willing to labour as members of the faculty in this country. The experiment will at first be on a limited scale."

—"A *Calcutta Gazette Extraordinary* notifies that the Government of India has determined not, under any circumstances, to sell in the calendar year 1875 more than 45,000 chests of Bengal opium."

—*Bombay Gazette:* "A short time since we gave the details of the burning of the ship *Arracan* at sea, and of the arrival of one of the boats with the chief officer and four men at Cochin. Subsequently we were able to chronicle the safe arrival of the captain with eight men, in the long-boat, at Aden, and we now learn that the third boat, the pinnace with the second officer and four men, has been brought to Calcutta by the S.S. *City of Manchester*.

"A passenger by the latter vessel sends the following thrilling narrative of the adventures of those men, after they had parted company from their shipmates, to the *Friend of India*:—'On the 20th of March we picked up in the Arabian Sea lat. 9° 56' N., long. 63° 5' E., a small boat containing the second mate and four men of the barque *Arracan*, all dreadfully emaciated and sunburnt. Two of them were so weak that they had to be lifted on board. The poor fellows had been tossing about in that open boat on a tropical sea for 32 days. Their ten days' stock of provisions and water was utterly exhausted on the 9th of March. During the eleven days which followed, they had eaten only two birds, four flying-fish, and a few barnacles from the boat's bottom, drinking only sea-water. Every kindness was shown to them, and in a few days the doctor and volunteer nurses brought them all round, though it was feared that one or two might not rally.'

"The details are supplied by Mr. Webster, the second officer, whose steadiness and decision of character, under most trying circumstances, cannot be sufficiently admired. 'The three boats kept together until Friday night the 20th February, when they lost the captain's boat. The following Monday night the pinnace was stove in by a heavy sea, so that they were obliged to throw overboard many things to lighten her. After this she would not go to windward, and they soon lost sight of the mate's boat. They mended the boat's side as well as they could, but she continued to leak so badly that they had to keep one man constantly baling. Had it not been for this necessity for constant work, Mr. Webster thinks he could never have kept the men from killing each other. One of the men accidentally broke the compass. They had no chart, only a sextant. Mr. Webster kept the boat by the wind and hoped, how vainly he did know, to make the Maldive Islands. March 9th he wrote, 'Divided the last morsel of bread and water between us. All in good health, except the boy, and thankful to God for His mercies." Two days after, one of the older sailors, Davis, proposed casting lots. The mate refused to have anything to do with it, and told them, as always afterwards, that there should be no man-eating in that boat while he lived. The same day, in the afternoon, while Mr. Webster was asleep, the four cast lots, and the short lot fell to the younger boy, Billy Horner. He went apart to say his prayers, but as Davis was preparing his knife to kill him the mate awoke and prevented him. After that he threw overboard all the knives but two, one for himself and one for the older boy, and made Billy stay beside him in the stern of the boat all the time. The two older sailors, Davis and Layford, were much displeased and plotted to kill the mate, and tried to do so more than once, but the older boy, Francis Stobie, warned him. After that the mate and the boys kept alternate watches, so that the men could do nothing unobserved. The heat was so intense that they all spent much of the daytime in the water, regardless of sharks, which they saw occasionally. They chewed lead to moisten their throats a little. They tried to eat their boots, but these were too salt, also their oil-skins and some jelly-fish which they caught by diving and dried, but they were too bitter and devoid of nourishment. Mr. Webster read to them from the Bible and Spurgeon's "Morning by Morning" and prayed with them every day. This seemed to quiet the men for a time, but they would grow discontented and mutinous again, with spells of delirium. One day Davis swore he would either kill the boy or sink the boat in twelve hours. He had already tried to do both, besides refusing to work repeatedly. The mate felt that he ought to shoot him. He raised his gun and snapped it at him, but it did not explode. Two minutes after, just as he had put a fresh cap on, a bird flew over the boat and he shot it dead. The men rushed for it. It was quickly picked up, divided and devoured, inwards, bones, and all but the feathers. Davis then returned to his duty. The day before they were rescued was the worst. Layford knocked off work and told Davis that he wished he would kill him when he was asleep. "Very well," said Davis. A few minutes after, Davis struck him twice on the head with a marlin-spike. The blood gushed out and Davis drank it eagerly, giving Stobie a little. A struggle ensued for the marlin-spike; Layford got it at last and threw it overboard. Then they tried to kill each other, bruising and biting each other like wild beasts. Both were too weak to succeed. When exhausted they would ask forgiveness, shake hands and kiss each other. Soon the delirium would return and they would begin again. The next day would have decided the fate of one or two probably, had they not been picked up. The boat was some five miles south

of the steamer's course, and was only recognized by its lug-sail. The above statements are substantiated by all in the boat.'"

TUESDAY, APRIL 7.

—'Reasons for Belief,' the tract which the Mussulmans of Kurrachee wish to have withdrawn from publication, was written, says a correspondent of the *Times of India*, 44 years ago by the Rev. J. Thomas, the Baptist Missionary in Bengal, and the following notice of its contents is given by the correspondent:—

"I. There are no prophecies in the Holy Scriptures concerning the coming of Mahomed.

"II. Mahomed had not the seals of a Prophet; that is to say, that he had not the power of working miracles or showing wonders and signs, and he never manifested the least supernatural works.

"III. Mahomed did not prove his pretensions to be a prophet of God by uttering any prophecies.

"IV. The Koran is full of its own praise and that of Mahomed, and does not agree with the Holy Scriptures.

"V. Mahomed established his religion by force.

"VI. The Koran does not reveal the true way of salvation.

"The style of the work is simple throughout, and the subjects are discussed in a spirit of kindness. There is not the slightest attempt on the part of the author to insult the Mussulmans by casting either contumelious abuse or ridicule on their doctrines, and the respectable portion of the native community, among whom Mr. Sheldon is held in the highest respect and esteem, aver that the tract has been in circulation here for the past fourteen or fifteen years, and that the most bigoted Mahomedan has never during that period attempted to cause its suppression."

—Mr. Hall has been placed in the Bombay Lunatic Asylum. It is said he has repeatedly suffered from attacks of this kind.

—*Lucknow Witness;* Rawal Pindi: "A correspondent at Rawal Pindi writes as follows: 'Mr. E. C. Johnson, formerly of the Indian Home Mission, has just returned from his attempt to reach Kafiristan, or rather has been brought back to British territory by the Khan of Jelalabad."

WEDNESDAY, APRIL 8.

—*Times of India:* "We have received some further details of the insane outbreak of Mr. Hall, the Revenue Survey Superintendent for the Native State of Rewa Kanta.

"There was an inaccuracy in our first account of the affair. The scene of the unfortunate occurrence was not Oomret, but in the Rewa Kanta territory. The unhappy gentleman was, as we know, labouring under a strong hallucination. This developed decisively on the night of the 31st ultimo, when his delusions took the form of imagining that men had been employed to take him to Dhakore, for sacrifice at a large temple in that place. He was accompanied on the tour in which he was engaged by his wife, who accompanied him throughout the painful proceedings. On the following morning, the 1st of this month, he was starting for his next camp; but his delusions became now so strong that he would not expose himself to the designs of his imaginary enemies by entering the shigram which had been prepared for him, but insisted upon performing the journey on foot. Getting fatigued at last, he declared that he would bring things to a crisis and initiate proceedings against his enemies. Accordingly he fired four barrels of the weapon that he had about him, and killed two natives on the spot, wounded a horse, and then wounded a third man with the fourth shot. The latter is probably dead by this time, having been attacked by symptoms of tetanus.

"That day and throughout the night he roamed on: and on the morning of the 2nd, between ten and eleven o'clock, he arrived at Tasra. He then took up a position in the travellers' bungalow, and, armed with a loaded rifle, refused to allow anybody to go near him. He had nobody with him at the time but two native servants, who ran away next morning, and he did not even carry his kit.

"On the evening of the same day, Captain La Touche, superintendent of police, Kaira, received a report from the chief constable of the condition of the unhappy gentleman. Captain La Touche started accordingly for Tasra, with Mr. Scannell, who volunteered to accompany him. They arrived early on the morning of the 3rd, but were advised not to proceed immediately to the bungalow where the wretched man still held out. They accordingly addressed a letter to him, requesting an interview. An answer being returned that Mr. Hall would receive the intended visit, Captain La Touche and Mr. Scannell at once proceeded on their hazardous mission. On their arrival at the bungalow they found its unfortunate occupant with a cartridge belt round his waist and a loaded rifle in his hands. He now refused all intercourse, and warned Captain La Touche and Mr. Scannell that if they approached he would shoot himself.

"The two tried to talk him into reason; but their expostulations were vain. And while they were still parleying, Mrs. Hall, who had accompanied him throughout the melancholy journey, seized his rifle and rushed with it to the two officials. He followed with a knife and was so threatening that there was nothing for it but to humour him. For three hours did Captain La Touche and Mr. Scannell talk to him before they could approach him sufficiently near to obtain possession of the arm which he retained, and even then all was not over.

"Later in the evening Mr. Hall obtained a carving knife and threatened everybody around him, under the delusion that they were bent upon handing him over to the natives for sacrifice. Later on he yielded to their remonstrances and assurances, became calmer, and gave up the knife.

"Mrs. Hall, we are glad to be able to add, is safe after her terrible trial, and is under the care of friends."

—Same; Kurrachee: "Besides giving the order in question, I hear that Mr. Gibbons further advised the petitioners to buy up all copies of the tract they could lay their hands on and burn them. Regarding the attack said to have been made on the catechist's quarters, it was a most insignificant affair. Some stones were certainly thrown, but the offenders, whoever they were, bolted as soon as an alarm was raised. It is curious that many of the lower class of Mussulmans were convinced that the tract was the identical publication that had caused the disturbance in Bombay. This idea must have been set going with an object by those who knew better. The place is now perfectly quiet, and there is no excitement whatever."

—*The jury on the case against Mahomedan and* Parsee prisoners for rioting, after being kept from their homes three days, could not agree. The case is adjourned for a fortnight.

—*Rast Goftar:* "Liberty of the press is a birthright of the subjects under the British rule; but the fanaticism of Mussulmans has tried to deprive India of the right, and the shortsightedness of the Bombay authorities has enabled the Mussulmans to nearly attain their object. Mr. Souter appeased the Mussulmans by suppressing an ordinary book published in Bombay. The Governor of Bombay, Sir Philip Wodehouse, pleased Mr. Souter by accepting what the latter did; and Mr. Gibbons, a Magistrate of Kurrachee, pleased the Governor of Bombay by suppressing a missionary tract there. But the authorities, in thus following one another, have murdered the birthright of the people. The principle of the liberty of the press is still in its infancy in Bombay, and the authorities have committed infanticide. No sooner Mr. Souter set an example of suppressing a book which was unacceptable to the fanatic portion of Mussulmans, another police officer, willing to imitate the example, came forward in Kurrachee the very next month; and India should think herself very fortunate if some other stupid officers, following the same foolish example, do not turn up in some other parts of India swarming with Mahomedan fanaticism."

THURSDAY, APRIL 9.

—*Bombay Gazette:* "Nothing is more amazing than the calmness with which the Government of Bengal goes on week after week supplying in its official narratives irrefragable proofs of the utterly fantastic character of Sir George Campbell's calculations as to the probable extent of the deficiency of food this season throughout the vast provinces entrusted to his care. Instead of having a large proportion of a population of sixty or forty or even twenty millions thrown on its hands to feed, the Government now candidly avows that the gigantic preparations it has made to relieve distress from Calcutta to Benares are useless except for the purpose of supporting in a state of comfort to which they had never been accustomed the inhabitants of the north-eastern districts of the collectorate of Tirhoot. The whole population of Tirhoot is only 4⅓ millions, and, of the tracts in which a famine of labour—for it is admitted that there is nowhere a famine of food—exists, the population in all probability does not greatly exceed one million. It would be simply impossible, in fact, to keep up even the pretence of a famine, were not nearly the whole population of these districts maintained at the public expense. More than half a million of so-called labourers—men, women, and children—are already employed on public works in Tirhoot; and this is what Sir G. Campbell himself says is likely to be the consequence of such indiscriminate charity:—'Although I believe that these sudden rushes indicate real want and rapidly approaching famine, still, when under pressure of such necessity a lax system is established, and every one, down to the smallest child, gets paid for the merest pretence of work, with probably a good many abuses besides, the thing becomes too attractive, the whole country tends to come on the works, the numbers threaten to be absolutely overwhelming. The people, too, become demoralized.'

"Nothing can be more piteous than the description the Government gives of its own position in the latest official report. It says that it has, by monopolizing the carts and the roads, checked the private trade which would have poured grain abundantly into Behar from the Punjab and the North-West, that its own stores of grain are hardly used by the people in most parts of the country, and that, where the peasantry have learnt that the State is anxious to feed them for nothing, relief has taken the form of profuse and most improvident charity."

—Calcutta telegram, 8th: "Of the 382,000 tons of Government grain which have been allotted to the famine districts, 140,000 tons have already been actually stored, and 80,000 tons more are in transit. Ample reserves are also on hand in Calcutta. On one route there has been some difficulty about transport, and there the Durbhunga railway, it is expected, will be completed in April, greatly facilitating transport."

—"According to the Japan papers of the 6th the rebellion is at an end. News received at Shanghai on the 11th, however, stated that symptoms of disturbance had appeared at Kobe, and H. M. S. *Ringdove* was immediately despatched for that port. A fresh raid has been made on Chinese opium-smokers.—The practice of hari kari seems to be reviving.—The new coins have been issued from the Osaka mint. They are favourably commented on.—Yokohama is at last to be lit by gas.

—A number of loose women have been arrested for soliciting passers by in the public streets of that town.

"Nothing further has been heard of the threatened disturbances in the north, but orders have been given to the men-of-war sent north to go up to Tientsin as soon as the ice permits. H. M.'s Consuls at the northern ports have received instructions from Mr. Wade to call in the assistance of gun-boats and use force if the attitude of the people renders it necessary.—A notification has been issued by the British Consul at Tientsin stating that British subjects have no right to trade at Peking."

—*Times;* Philadelphia, Feb. 27: "The Teetotal agitation spreads. It has got into Congress, where the Senate has had a debate upon a proposition to appoint a commission to investigate the traffic in alcoholic liquor. No action was taken, but some Senators have expressed a decided opinion in favour of regulating the traffic. In Rhode Island, the State Temperance party have put in the field a full list of candidates for the approaching election, headed by Henry Howard for Governor. In Massachusetts the Temperance party announce the opening of a vigorous campaign next week. In New York the Executive Committee to the State Temperance Alliance has met at Albany, and passed resolutions approving the 'Women's Movement,' and declaring that it would be welcome in New York. In Ohio, at Columbus, a convention of friends of the movement has been held, which was largely attended, and encouraging resolutions were passed; while the Ohio State Temperance Alliance has called another general convention to meet at Columbus, on the 18th of March, to 'unite the Temperance strength of the State in support of the Women's Movement.' The plan is to raise a fund of five millions of dollars to give it stamina and promote the cause. In Philadelphia an imposing demonstration was made on the 25th of February by the Total Abstinence Beneficial Societies of the Catholic Church; and at Germantown, an outlying suburb, ladies' meetings are being held preliminary to a devotional crusade. A mass Temperance Conven-

tion has also been held on Long Island for the advancement of the cause. These items will give an idea of the rapid spread of the crusade, although the peculiar form of female devotional exercises which is so popular in the West does not find much favour as yet on the seaboard, and, indeed, in New York city at the Temperance meetings, is pointedly condemned."

—*Indian Statesman:* "The annual fair at Jejooree, in honour of the god Khundoba, was held on the 1st instant. The number of pilgrims is estimated at from 15,000 to 20,000, from whom a poll tax of two annas each was received."

—The great object of worship in Bombay just now is a gooroo concerning whom a correspondent of the *Statesman* says: "'The divinity attached to this holy gentleman by the Hindoo world is so immense that his movements are regularly watched by all, and crowds after crowds follow him wherever he goes. The eagerness with which his *durshun* was sought on Wednesday made such a considerable rush through the gateway that it even necessitated the presence of a police guard at the spot. Cocoanut, fruit, and flower sellers lost no time, on the receipt of the slightest intimation, to erect easily removable stalls, and were seen carrying on very brisk trade. Each person, as he approached the *Deo*, placed fruits, cocoanuts, or flowers before him, touched his feet, fell flat, and removed aside to make way for another person in waiting. Some women were seen placing their infants on his feet, and others were asking his benediction and praying that they might be delivered from the reproach of barrenness.' Deo Mamledar visited Bombay about three years ago, and was then worshipped by great crowds, so that his fame is far from unknown here. He is an old man, and is reputed to be of extraordinary purity of heart and piety of life. In whatever place he takes up his abode, thither the people flock as to a holy temple. The saint is to be here for only a few days: his next destination is not known. He came from Sungumner, in the Nassick collectorate."

—*Indian Mirror:* "The Rev. Lal Behari Dey has obtained Babu Joykissen Mookerji's prize of Rs. 500 for the best novel depicting the social life of the Bengal peasantry. There were several essays in Bengali, and two English competitors for the prize, one of whom was a lady and the other was Mr. Robert Knight, of the Bengal office. Mr. Knight's essay, we are told, was considered the best. It was valuable so far as it went, but incomplete as regards the present social condition of the ryots."

—The death of the Ranee of the late Rajah of Satara, the last representative of the great Shivaji's line, has just died at Satara. *Times of India:* H. H. Sugoona Baee Sahib was 40 years old at her death, and had a monthly pension of Rs. 5,000, which has now lapsed to Government along with both the palaces, and with both the splendid 'Julmundies.' She leaves an adopted son, aged about 28, but he is not recognized by the English Government."

—*Friend of India:* "In his Report on the Benares Mission of the London Society, Mr. Sherring states that at the six preaching-stations in the city there is a good deal of wrangling and disputation, but each year's experience only strengthens the conviction that little or no good is done by discussion in the bazaar. Disputation, to be profitable, should be in private."

"The Burma Baptist Missionary Convention report the number of baptized Karens and Burmans, under 88 ordained and 838 unordained preachers, at 19,307 last year, and the schools as 144 with 6,179 pupils. The contributions of the year amounted to Rs. 52,640."

"Mrs. Ingalls, the American lady who is perhaps the most active of all missionaries, has her headquarters at Thongzai, Burma. She has under her superintendence eight preachers, three colporteurs, five teachers and three schools, besides some women who go about labouring for the spiritual welfare of the people. The preachers bring her a monthly report of their labours, and a weekly meeting is held of all the workers in the vicinity for prayer and consultation. All the schools are Christian schools. That at Thongzai, a specimen of all, is opened and closed with religious exercises, and every Thursday afternoon is devoted to the Sunday-school lesson of the next Sabbath. The average attendance is seventy-five. The Sabbath-schools are full of interest."

"Are the older missionaries losing enthusiasm? Mr. Daeuble's opinion we lately discussed, and now Mr. Kennedy, who is stationed at Raneekhet, writes that he is more impressed than ever with the obstacles which oppose God's truth in this land. The grinding tyranny of caste, the benumbing influence of Pantheism, the demoralizing power of Polytheism, the deadly anodynes administered to conscience by the virtue attached to mere outward rites and ceremonies, and by the prevalent belief in blind fatalism, are barriers in the way of the Gospel as high and strong as ever obstructed its path. The vast majority of the people have a stolid satisfaction with their present religious condition, and are averse to change of any kind, except in the direction of more ease and more money. New notions are, notwithstanding, getting in among them."

Friday, April 10.

—*Indian Statesman* on the revenues of Bombay: "The total revenue, from all sources, in the year 1856-57 was £5,354,039; this sum had nearly doubled in 1869-70 and 1870-71, the exact amounts in those two years being £9,450,261 and £,9,688,817 respectively. The principal of all the sources of revenue is, of course, the land; and that yielded £3,568,102 in 1869-70 and £3,595,895 in 1870-71 against £2,873,011 in 1856-57. Next after the land, opium comes in importance as a source of public revenue. The receipts from opium in the three years under comparison were £1,156,932, £2,357,419, and £2,401,195 respectively. The increase was caused by an increase of fifty per cent. in the duty and of nearly thirty-five per cent. in the number of chests sold. The revenue from Customs was £368,128 in 1856-57 and £846,064 and £747,469 in the other two years, the increase being attributable to enchanced rates of duty in many cases and to enlarged imports. The duty on cotton goods was reduced in 1862-63, and in consequence a revenue of not quite two-thirds of that in 1859-60 is now obtained from imports of cotton goods, though these are greater by one-fourth than the value imported in 1859-60, in which year the duty was the highest it has been since 1856-57."

—The *Bombay Gazette* hears that the Bishop of Bombay has applied for leave of absence, and may possibly go home by next Monday's mail in company with Sir G. Campbell, Sir W. Muir, and Mr. Tucker.

—Deaths last week, 301.

Selections.

POSSIBILITIES OF FAITH.

Three Days' Conference.

Feb. 24th: "Mr. Pearsall Smith referred to the mighty movement that was now sweeping over the churches where the gospel of the grace of God is being proclaimed. There was a marked movement in drawing Christians nearer to Him. It mattered little what form this might take; it was a mighty movement of the Spirit of God over the universal Church. Speaking of it on the manward side, it may seem to be one of definiteness as to consecration, as to the free giving themselves up to God; and definiteness also in their trust—they *do* now trust his promises. So far from leading to any change of ecclesiastical relationships, we can scarcely point to an instance; but we can point to hundreds of Christians who have found their own creeds become vitalized, and full of power to their souls. It had affected Calvinists and Arminians, who found themselves differing far less than they thought when they drew near unto God in prayer. In speaking of "faith being above all circumstances," he said: God is above all circumstances, and our faith is in Him. The impossibilities of man, the stretching forth of a withered hand, or the crumbling of the walls of Jericho, were among the divine possibilities. The Bible is full of the impossibilities of man being made quite possible by faith. It is the most inconceivable thing in the world that I should by one act of faith find my soul delivered, and rejoicing in hope of the glory of God. Shame on us, to have been born into his kingdom, and to have become the temples of the Holy Ghost, and to say of any promise in the Word of God, "Impossible"! The speaker then dwelt upon unbelief as a *sin*, pointing out how great it was, illustrating this by saying that people who would hesitate before they said, "I do lie a little, I do steal a little, I do get drunk a little," were not ashamed to commit the sin of unbelief. He urged upon all the importance of definitely casting all their cares upon Jesus; then they would be as free from care as they would in worldly matters if Baron Rothschild were their partner.

25th: Rev. F. Tucker delivered an address on the subject set down for the morning's meditation. He based his remarks on Eph. iii. 17, and the verses in connection with it. He said the love of Christ, not ours to Him, but his rich, abounding love to us, is the subject of the Apostle's prayer; that love in its breadth and length, depth and height. Standing on the shore of a little island and gazing out on the expanse of waters, we got some idea of its breadth, but as we pushed off from the shore and lost sight of the island in the unbroken ocean which was before us, we had an idea of its length. When we let down the plummet into the sea and found that there was no bottom for our soundings, we got an idea of its depth; and as we looked up into the clear ether above we had the idea of its height. It was in connection with such a figure that we might think of the love of Jesus. Of its breadth, stretching out to all countries, classes, and conditions of men; of the length of it, reaching back to the past eternity, and forward into the eternity to come; of the depth of it, going down as it does into the lowest places of society, to the very dregs of sin and sorrow, to the bottom of the pit of miry clay; of the height of it, lifting beggars into princes, and prisoners from the very dungeons of despair to the pinnacle of triumph and of joy. This was not so much rhetoric and exaggeration. It was a subject on which exaggeration would be difficult. It is so broad that we can travel from east to west, and find a gospel for every creature. It is so long that we can look back to pious parents and pious ancestors in glory, to martyrs, apostles, prophets, patriarchs, back even into the garden of Eden itself, as all in the compass of the love of Jesus. And then we may look forward to our children and our children's children, and so on and on, age after age, generation after generation, until the close of time. It is a love so deep that we can carry it to weeping Magdalens and dying thieves, and believe that there are no haunts of vice and misery too low for it to reach; it is so high that there are thrones of victory for the lowest of the low, and the vilest of the vile. This love, whatever our apprehension of it, is a great fact. We cannot comprehend it fully; it passeth knowledge. You see the sea from shore, and how broad it looks. But how little do you see of it; of the Atlantic and Pacific, stretching out yonder! Even so of the love of Christ. What we *do* see suggests the immense extent of its hidden treasures, of its blessed influence on the past, and on the distant future. We may know it, yet it passeth knowledge! The true preparative for the appreciation of it is to be "rooted and grounded in love." It is only love that can understand love. The man who is wrapped up in self cannot understand this. The result of being rooted and grounded in love is that we might be filled with all the fulness of God! Give me that, it can be truly said, and you cannot give me more; but give me less, and I remain unsatisfied. The infinite in excellence is what I was made for, and for this in all the fulness of God. When we have the promise of such fulness, how may our nature expand throughout eternity! In all nature, in all providence, and in all grace, we find no exhibition of the fulness of God as we find in the love of Christ. In Christ himself we have the image of God, and God is love, Nowhere do we read that God is either Wisdom or Power; but God is Love. So that in the love of Christ, who is the image of the invisible God, we have the crowning attribute of Deity. If we receive the love of Christ into our hearts, we receive God, and we are filled with his fulness.

Rev. W. Haslam said: God, in saving us, had put us on a platform on which we can magnify Him, and show forth his glory. If our sins are pardoned, we have known Him who has saved us; but we want self and will to be subdued. We cannot subdue our own will by itself; we must bring in another element, and Christ himself is ready with that. We may lay our self on the altar that sanctifieth every gift placed on it. Christ himself is God's altar, and will sanctify what we place on Him. That altar will sanctify every gift that is put upon it. Therefore place self on that altar, and stand waiting, waiting, waiting for the fire that shall come from heaven, and bring the empowering presence of God into actions and lives. God will then be heard in the human voice, and be seen in human hands and feet. We shall never rise above circumstances until we bring in the divine power that is without us, ready to fill us with power. Instead of waiting till death to have the burden of self removed, we should take it to Christ. When He shows us the burden of our-

selves, it is that *He* may deliver us from it, not death. Let the Lord Jesus Christ, who is our Leader and Captain, be the Captain of ourselves. Let it be understood that we are instruments in God's hands. At once cancel the word "I," and let the word "He" come in. Here is the secret of power. Only One has it, and we are invited to come to Him to receive of it, that we might have power not only for what are called the great things of life, but the little things too. To be led by a little child, we must be smaller than that little child. We must be nothing, that Christ may be everything.

Mr. Pearsall Smith said: God has so arranged it that we cannot have anything apart from Christ. Disappointment must ensue if we forget this. If we seek love or joy in our own soul apart from Christ we shall be disappointed. We shall be like those who seek pleasure in the world and only get ashes. We shall only have power as we have Christ, and as we thoroughly trust God. God, when He gives us Christ, gives us all things. If we want to be powerful, the first thing is to realize Him who is the source of all power. Alluding to the vice and misery visible in the streets of London, he said it almost made one sob, as Christ did over Jerusalem. The speaker then proceeded in a brief meditation on 2 Chron. xx. 2, which tells of Jehoshaphat hearing that a great multitude was coming against him from beyond the sea. We read that Jehoshaphat set himself to seek the Lord. When we were willing, perfectly willing, to do the will of God, then God uses us. The first step towards the getting of power was the acknowledgment of weakness. We sometimes say, "Stand up *for* Jesus." Let us also sing, "Stand up *in* Jesus." What a joyous thing it is to be able always to do this!

26th: Mr. Pearsall Smith briefly reviewed the aims which had been set before them during the last three days; that the cross of Christ is an effectual deliverance from known sin; that it does enable us to yield ourselves wholly to God; that it is above all circumstances; that it gives us power for service; that it gives us to be filled with the Spirit, and that it does enable us to rejoice always. Faith may thus become the constant attitude of the soul, so that, notwithstanding all trials, there shall be deep and settled joy. This was certainly the constant teaching of the Apostle Paul. Faith ought to bring us to rejoice, not sometimes, but always. It might seem a hard command, almost an impossible one; but God does command power over impossibilities, and gives us strength to meet them. We may rejoice against every possible circumstance, if we have the grace of Christ, as sufferers have done in intense agony and pain. Let faith rise higher, so that we may be able to trust God *always*; to praise Him more and more, so that every year of our life shall be a better year. The Bible was a praise-book all through. The normal condition of a true Christian is not rejoicing in a peace of his own, but in God's peace, which is shed abroad in the heart, and reigns there changeless and glorious. That peace is above all circumstances and all provocations, and, like granite, "endures all things." Isaiah said, "The wilderness and the solitary place shall be made glad, and the desert rejoice and blossom as the rose; it shall blossom abundantly." We wanted this as our personal experience, so that we might bring his joy with us wherever we go. The whole of the prophet's description was to be realized by us, so that we might be joyful and strong, leaping like a hart. If we had asylums for dumb Christians, what a number we should need! There are so many Christians who are content to remain in the fog in the valley, instead of getting up to the heights where the sunshine is, and where all is bright and clear. A few Christians thus animated would wake up an entire neighbourhood! The benediction of our Great High Priest was, Everlasting joy be upon your heads! Unchanging joy and peace, not in ourselves, but in believing. Let us ask God for this, and build each other up in one faith and hope, and strengthen each other in the anticipation of everlasting and unchanging joy.—*The Christian.*

GIVING THE HEART TO CHRIST.

By Rev. T. L. Cuyler.

"Have you given Christ your heart?" This phrase you understand perfectly well in its every-day applications. You know well what is meant when the trustful maiden in the auroral morn of her love gives her heart to him who pledges his strong arm to support and guide her through the life-journey. From that moment his interests are hers. She gives up many a pleasure for him, or finds a higher pleasure in putting herself out of the way in order to make him happy. In his fame she glories; in his success she rejoices. And if the tempest of adversity darken wildly on his path, she hangs like an ever-beaming star, far beyond the reach of howling storm or engulfing wave. Sever every other tie—strip away every other possession—bereave her of other friends, she is still rich, and her joy dieth not as long as she can live for him and love him to whom she hath given her faithful heart.

Now, just what this ingenuous girl does for her lover, what the miser does for his rusting gold, the hungry student for his books, and the thirsty sensualist for his cup—what the enthusiast of science does for his telescope, his blowpipe, or his herbarium, you are to do for your Lord and Saviour. You are to give Him the foremost place in your heart. When we speak of the "heart" spiritually, we refer to the very seat and source of all the purposes, all the determinations, all the affections, the likings and the dislikings, in the man. Thence flow the issues of life. Thence come the longings for holiness, or the ungodly hate of everything lovely and of good report. Thence come the noble resolves—the lofty aspirations; thence the evil thoughts, the pride, the malice, the unbelief. The heart right, all is right. But while the heart remains away from Christ it is impossible to please God—impossible to make any headway toward a religious life or toward heaven. Then as the first step give Jesus Christ your heart.

"How am I to do it?" "My heart is stubborn." So it is: more than you think for. But Christ can subdue its strong-necked waywardness. "I cannot change my heart. It is beyond my power." We admit that: Jesus Christ does not ask you to convert yourself. He simply asks you to *give Him your heart.* He can change it. And He will, too, most assuredly, just as soon as you, in entire sincerity and penitence, commit your soul unreservedly into His hands. This you are to do solemnly, with a fervent appeal to the Holy Spirit for His aid. You had better do it alone in the solitude of your closet. Do it on your knees. Commit yourself to Jesus with such language as—

> "Just as I am—and waiting not
> To rid my soul of one dark blot,
> To Thee, whose blood can cleanse each spot,
> O Lamb of God, I come."

We beg you not to wait until you have tried to better your heart. Bring it as it is. And bring it all. Christ demands the whole heart. Ye shall seek me, and ye shall find me, when ye shall search for me with *all* your heart." You cannot hope to remain an out-and-out man of the world, or a thoroughgoing woman of fashion, and yet be a Christian. The Divine Master will hold no divided rule, or be thrust off with a fragment of your heart. Perhaps the very reason why your former anxieties and serious impressions did not end in your becoming a Christian was that you kept back your soul's inmost affections from the Saviour. Or having *in name* given yourself to Him, you went on and *lived* like a follower of the world just as before. Lest you should be overtaken by death without having secured your salvation, we entreat you to seize the first spare hour for quiet thought, and make it the hour of your surrender to Jesus Christ.

For your encouragement, let us remind you that conversion is the work of a moment when the soul is willing to submit to the Redeemer. A certain pastor found in one of his inquiry meetings an old man of seventy who had for more than forty years been trying to save himself. He was a constant attendant of religious meetings,—a constant practiser of strict morality. His pastor, who had laboured faithfully with him for fourteen years, told him plainly that he had known his duty from a child and had refused to perform it, that his heart was growing harder, and that now he intended to give him up as a deliberate rejecter of the Saviour. The old man was struck with alarm. He entreated that he should not be given up. The pastor said to him solemnly, "Prayer will do you no good without you repent and give your heart to Christ; and I will pray with you once more if you will *now* submit yourself unconditionally into the hands of the Saviour." After a short, sharp conflict with his self-righteousness, he answered, with many tears, "By the help of God, *I will.*" His minister knelt by his side, and united with him in fervent prayer. When he arose he was full of joy and peace. That same evening he got up at a neighbourhood prayer-meeting, and exhorted sinners to repent and give their hearts at once to Christ. "Do not put it off as I have done; *it is only a moment's work.*" This was the burden of his exhortation for the ten remaining years of his pious life. "It is only a *moment's work* when you are in earnest."

From several quarters we learn that God's Spirit is moving the popular heart. Through many churches and communities Jesus of Nazareth is passing by. It can hardly be possible that among the tens of thousands whom these lines shall meet there will not be some who are just waiting for the affectionate invitation, *Give Jesus Christ thy heart.* As we close this hurried paragraph, a letter lies before us from which we quote one passage:—

"Tuesday last I felt quite determined to give myself to Him, and prayed as I had never prayed before. I went to bed at night, resting myself on my Saviour, feeling I had given myself to Him, never doubting. I awoke in the morning, singing those sweet lines—

> 'Here's my heart, Lord, take and seal it;
> Seal it for thy courts above.'

I said to my husband, 'I am so happy; I feel the Lord has pardoned all my sins: the burden is removed.' We wept together for joy. I can now say—

> 'Happy, happy day,
> When Jesus wash'd my sins away.'"

—*Cedar Christian.*

Miscellany.

—Talking about work for revival times, Rev. T. L. Cuyler says: A revival season is a good time to plant new vines, and to organize new enterprises. For example, mission schools, or new chapels for the poor, or tract efforts, or cottage prayer-meetings, or sewing circles or mission bands ought to be born into being. People will give more liberally of their money. Selfishness locks Christians' purses during the dreary days of spiritual declension. Christ gets the key again when the times of refreshing come. From the formidable job of building a new chapel down to the smaller matter of buying new hymn-books for a prayer-meeting, it holds true that the time for "striking" is when the "iron is hot." If many church members will persist in the wretched habit of giving to their Lord only periodically, then let us, at such periods of thawing-out, get every dollar from them that we possibly can. Learning the luxury of giving, perhaps they will keep at it afterwards.

A revival-season brings in many new converts. If they are not trained to speak, pray, and work immediately, they are likely to remain tongue-tied and indolent ever afterwards. Every new-born soul—of sufficient years to do anything—should be set at something to keep it busy for Christ. It is better to have some rash and raw efforts from young beginners than to allow them to settle down into "discreet" drones. When Dwight L. Moody first began operations he murdered the King's English and disturbed the dignity of some prayer-meetings. But to-day he is shaking Edinburgh and all Scotland with the most powerful work since the days of Whitefield! Let us encourage *recruiting.* The raw recruit may soon make the best soldier.

A revival-season is the time for organizing personal efforts with the unconverted. Elders, deacons, teachers, and all active Christians should take under their individual charge one or more impenitent persons to be visited and laboured with. The selections should be wisely made. Mr. A may not be the right man to visit Mr. B; for square pegs do not commonly fit in round holes. But Brother C may have done Mr. B a previous kindness; so let him be sent. We do not get one quarter of the personal labour for souls out of our lay men and women that we ought to have. No method has ever been more productive of solid results in my own church than this one of "detailing" Christians to labour with unconverted friends or neighbours.

Some revival movements seem to die out for want of material to work upon. Then *widen* the area of labour. It is a blessed thing to reach the moral, the reputable, the church-going sinners, and to lead them to Jesus. But it is a more needful thing—yes, and a more Christ-like thing—to reach the neglected, the vicious, the drunken, and the degraded. The great revival of 1858 stopped too soon; it stopped short of the drinking-dens, the gambling-rooms, and the vicious classes of our

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towns. It hardly touched them at all. If we want deep and wide results, we must strike deep and reach out widely. The revival now in progress in Lafayette Avenue Church has been the means of reforming and converting several men who have been quite too familiar with the intoxicating glass. We propose to push this work, and hope for happy results. It is an old scoff of the scoffers that Christianity reaches the *easy* cases, and too often leaves the "hard cases" untouched. The only way to silence such scoffs is to bring Christ's gospel where it is most needed.

—The *Christian;* Mr. Benjamin Scott, City Chamberlain: We have now arrived at a period when it is the conviction of Christian men that we are on the eve of another visitation from the Lord. It appears likely that this great city of London, the greatest in ancient or modern times, with four millions of human souls—it appears likely that God is about to visit us in mercy, and, if we will have his mercy, his judgment will be arrested. With great solemnity ought any one connected with the city, as I myself officially am, to think or speak of this. If this is our devout expectation, there are many lessons to be learnt. All should be ready to be meet instruments for the Master's use. He will ask our co-operation. Therefore let the weapons of warfare be sharpened. Much has been said about consecration, but not a word more than is absolutely necessary. One great lesson should not be lost sight of—this time of revival comes to us: but we know not how long it will last, and we must avail ourselves of it. Let it be remembered that the Lord has gone out before us, and we can never work effectually unless we work with Him.

Another thing also ought not to be forgotten—we must not limit the power of God! The word is, "according to your faith." Let it be put plainly before every heart. If you have faith to ask for *five* conversions, God is pledged to give you five, or five hundred if we have faith to ask for that number. This is very solemn, but it is true; there is no limit to the Lord's promises, let there be no limits to our faith.

There is *one* thing that is too hard for the Lord—our unbelief. He cannot work with unbelieving hearts. He has given in the natural world an illustration of this—grains of sand keep back the mighty waves of the sea; as we read, "He hath placed the sand for a boundary," and the waves toss themselves against it in vain. And as these grains of sand resist the ocean, so man has the power to resist the Spirit of God, and to hinder the Divine work. It is clearly written that God can bless men according to their faith, but He cannot bless their unbelief. He cannot bless the church which limits Him as to the converting power of the gospel of Christ and of the Holy Spirit. But God is willing to give the power to repent, and to turn to Him; and when we believe this, that the power of God is on our side, that we have an unlimited power to bless us, then the Church will go on, and the world will fall before it.

—Same; Dundee: Since Mr. Moody and Mr. Sankey left us, the interest has been flowing in a great many channels. The good work is being carried on mainly by the pastors of the churches and their fellow-workers. In Sabbath-schools and Bible-classes, as well as in evangelistic meetings, the most cheering tokens of the presence and gracious moving of the Holy Ghost are abundantly apparent. Teachers tell us that in some instances whole classes are awakened. The effect of the movement on our prayer-meetings is at once surprising and delightful. The numbers in attendance are doubled and trebled. Prayers have ceased to be mere *preachings*, and are become heaven-piercing cries, fervent appeals to Him who sitteth on the throne of grace, childlike and importunate pleadings with our Father in heaven. The praises have become so hearty and joyous as to be a power sensibly raising us heavenward. The whole tendency of the work is to quicken, purify, and strengthen the churches, and to prepare them for a movement forward.

It is always instructive to mark the providential links of the chain which the Holy Spirit is pleased to employ for the accomplishment of his gracious ends. Your readers will remember the story of the orphan lad, told in my letter in the *Christian* of Feb. 12. Led by mere accident, as some would say, to enter the inquiry-meeting, he there found the Saviour. The day after that on which the boy was cast out of the house where he lodged, for the testimony which he bore to the Son of God, he told the story of his conversion and subsequent trial to a young man, a fellow-worker in the mill. That young man related the circumstances to his mother, who, moved with compassion for the homeless orphan, took him to her house. Here again the lad recounted the gracious dealings of the Lord Jesus with his soul. The kind-hearted woman, deeply impressed by the narrative, was induced by him to attend a meeting held by the American evangelists in Hilltown Church. At this meeting she was awakened, and for two days continued in great distress of mind. A minister went to see her, and in the course of their conversation she was enabled to receive Jesus as her Saviour, and since that time has gone on her way rejoicing. But that is not all. Her husband, who was listening all the time to the conversation, was pricked in the heart with a sense of his state as a sinner. "Why did not the minister speak to me too?" said he to himself: "am I to be left to perish?" From that hour he began to inquire, and now he is rejoicing, with his wife, in the hope of the glory of God. Their only son also is awakened, and is among the earnest seekers.

TELEGRAPHIC NEWS.

London, 1st April: Owing to the augmentation of the establishment of Royal Engineers, the following promotions have been gazetted:—To be Colonels-Commandant: Lord Napier of Magdala, Edward William Durnford. To be Colonels: W. L. Morrison, Daniel George Robinson, C. W. Hutchinson, Alexander Fraser, John William Playfair. To be Lieutenant-Colonels: J. J. Macleod Innes, George Tomkyns Chesney, Thomas George Montgomerie, William Edward Warrand, George Ayrton Crasster, Edward Burnes Holland. To be Majors: Parry Lambert, John Magee McNeile, C. Scott Moncrieff, A. LeMesurier, William Merriman. To be Captains: Henry Loftus Lewis, Henry Champerdowne, Clayton Scudamore Beauchamp, William Osborne, Lestock Francis Boileau, T. B. Blake Savi, William Broadfoot, George Frederick Leycester Marshall. The following Brevet promotions have also been made:—To be General: Lord Napier of Magdala. To be Lieutenant-Generals: Sir William Erskine Baker, Henry Blois Turner, Edward William Durnford. To be Major-Generals: John Cameron, John Summerfield Hawkins, John Reid Beecher, H. W. Maxwell, Alexander Taylor, Robert Maclagan.—The principal officers who took part in the Ashantee Expedition receive a step and brevet promotion.—Sir James Lindsay, K.C.M.G., has been appointed Military Secretary to H.R.H. the Duke of Cambridge, vice General Egerton, resigned.

2nd: Marshal Serrano is engaged in fortifying the positions recently captured from the Carlists.—*Obituary:* General Derville, Colonel Wyndham.

St. Petersburg, 3rd: An official report has been published, dated 12th February, which states that the Turkomans have been punished, and tranquillity restored on both banks of the Amou Daria.

Berlin, 3rd: The President of the Reichstag has assured the Emperor that a peace effective of 340,000 men will be voted in an acceptable form.

London, 4th: Captain Glover, R.N., Captain Sartorius, and Mr. Goldsworthy have arrived at Liverpool. Further details demonstrate the severity of the recent fighting; both sides lost heavily.—General Sir Richard Airey, G.C.B., succeeds Lord Sandhurst as Commander-in-Chief in Ireland.—At the request of Baron de Lesseps, the Porte has acceded to a postponement of the new Canal Tariff.—H. M. Troopship *Jumna*, homeward-bound, has passed through the Suez Canal.—Telegrams from Spain report Marshal Serrano inactive and awaiting reinforcements. The Carlists maintain all the principal positions. An armistice had been agreed upon to enable both sides to bury the dead.

5th: Sixteen hundred Unionist farm-labourers in the Eastern Counties have been locked out by the masters.—The *Victoria Nyanza* has been wrecked; three of the crew were drowned; hopes are entertained of saving the ship should fair weather continue.

Penang, 6th: Reuter's agent contradicts the recent report that Dutch schooners were violating the blockade of the Acheenese pepper-ports.

London, 7th: Contrary to previous announcements, the Porte, after consulting with the Foreign Legations, has refused the application of Baron de Lesseps to delay collecting dues according to tonnage, as fixed by the International Commission, and also repudiates Baron de Lesseps' claim for damages.—Advices from the Cape Coast state that the son of King Coffee, with ambassadors, arrived at Cape Coast on the twelfth of March to discuss the treaty of peace.

Madrid, 7th: Marshal Serrano has commenced cannonading the Carlist positions.

London, 8th: It has been decided that Dr. Livingstone's body is to be interred in Westminster Abbey, and that Government will defray all expenses connected with the funeral.—The announcement that General Airey had succeeded Lord Sandhurst as Commander-in Chief of the forces in Ireland is contradicted.—France and Russia have signed a treaty of commerce and navigation.—*Obituary:* Surgeon-Major Wyatt.—A memorandum issued by the Horse Guards prescribes the following rules with regard to successful candidates for commissions in the forthcoming competition:—Firstly—A certain number of candidates will be immediately gazetted to sub-lieutenancies to regiments in India, where after a year's service they will be attached to garrison classes in India, in order to undergo a course of military instruction for the purpose of qualifying for promotion to the rank of lieutenant. Secondly—Other successful candidates will be appointed sub-lieutenants, but will not be gazetted to regiments until after undergoing a course of instruction at Sandhurst. Thirdly—The remaining successful competitors will join the College as students, and will be afterwards subject to Rule 2.

Washington, 8th: The Senate has voted an increase of greenbacks and National Bank circulation to eight hundred millions of dollars. This inflation of the currency meets with opposition.

London, 9th: Tenders per centum for the Indian loan of three millions are being invited by Government.—The coal and iron masters in Scotland have decided upon a further reduction of twenty per cent. in the rate of wages.—The King of the Fiji Islands has ceded the sovereignty to England. This has been accepted by the British Consul, subject to the ratification of Government.—The Czar is expected to arrive at Berlin on the 3rd of May.—The British exports for March amount to £20,125,000, showing a decrease of £1,625,000. The imports amount to £29,750,000.

PASSENGERS ARRIVED.

Per Str. *Mirzapore, April 3rd:*

From Southampton.—Mr. and Mrs. Fanshawe; Captain W. W. Chard; Captain Cowan; Mrs. Markham; Mr. A. C. Bainbridge; Mr. Younghusband; Lieutenant O'Byrne; Dr. H. B. Palmer; Lieut.-Colonel Fitzgerald; Sub-Lieut. Hon. Lister; Sub-Lieutenant Morris; Surg. Major Hoile; Captain Clutterbuck; Mr. L. Probyn; Dr. Chapman's native male servant; Mr. Morris' native male servant; Mr. W. Sandwith; Captain A. Poole; Mr. B. Stainforth; Mr. H. W. Williams; Major Chaine; Captain and Mrs. Grigg, 2 infants, and European female servant.

From Venice.—Mr. E. Mansfield; Major Sharpe; Mr. McBean; Hon'ble Justice Gibbs; Major Durand; Major and Mrs. Close, child, and servant; Mr. H. A. Smith; and Dr. and Mrs. Brandis.

From Ancona.—Mr. and Mrs. Chapman; Mrs. Johnson; Sir J. Strachey and European male servant; Mr. H. Parsons; Mr. H. Bamber; Mr. H. LeP. Wynne; Mr. W. Craw; Mr. F. Vix; Mr. T. MacMahon; Colonel Widdicombe; and Mr. C. F. Call.

From Suez.—Mr. Murray.

From Aden.—Captain Grierson; Lt. Balfe and native servant; and Sub-Conductor J. Cogan.

Per Str. *Cella, April 8th:*

From Liverpool.—Mr. J. W. Ingersoll.

PASSENGERS SAILED.

Per Str. *Strathelyde, 4th:*

For Liverpool.—Captain Stewart; Rev. and Mrs. Alexander and two children; Mrs. Maury, four children, and European servant; Mrs. Rogers; Mrs. Bzod and child; Major E. Harnett; Mr. Dallas; Rev. Mr. Wells, two children and servant; Mrs. Ingle, two children, and two servants; Mrs. Plunkett, two children, and servant; Miss B. Fachnie and two Masters Fachnie; Rev. Mr. Thackwell; Mrs. Price, three children and European servant; Mr. W. McGregor and three children; Lieut. and Mrs. Symonds and infant; Mrs. Foster, five children and European servant; and Mr. Nicholson.

Per P. and O. Str. *Delhi, 6th:*

For Southampton.—Dr. and Mrs. Fairweather and infant; Miss V. Thomson; Mr. Schwappe; Mr. and Mrs. James Soden; Miss Pinsent; Mr. and Mrs. Tubb and infant; Capt. Elliott; Mr. Shoubridge; Mr. John Sharples; Mr. John Morey; Mr. W. Arnold; Mr. Alfred Rawlings; Mr. and Miss Manockjee Cursetjee; Mr. P. O. Campbell; Major C. H. Plowden; Capt. F. Singleton; Mr. J. Dixon; Mr. E. Chardon; Mr. and Mrs. J. Smith and two infants; and the Hon. R. Spankie.

For Brindisi.—Mr. Hayward; Mr. H. Hellesly; Mr. H. G. Bowen; Mr. Barton; Capt. H. N. McNair; Mr. E. T. Candy; Mr. E. Barrett; and Commander R. M. Gillson.

For Venice.—Colonel and Mrs. Allardyce and infant; Lieut.-Colonel A. G. Plomer; Mr. John Holden; Capt. Meiklejohn; Mrs. Geddes and 2 infants; Mr. R. W. Von Glehn; Mr. W. Adey; and Mr. W. Harvey.

For Suez.—Lieut. J. C. McGregor and Mr. W. L. A. La Touche.

Per Str. *Castor, April 10th:*

For Trieste:—Lieut. Col. and Mrs. H. H. Lyster; Col. and Mrs. Davis; Mr. Anderson; Surgeon Major; and Mrs. Fred. Carter; Mr. Dappe; Miss. Schwar; and Col. C. F. Hicks.

For Suez:—Mr. and Mrs. G. F. Tavenor.

DOMESTIC OCCURRENCE.

(*Charge for insertion, 8 annas.*)

DEATH.

COGAN—March 27th, at Mazagon, Margaret, the beloved wife of Mr. J. Cogan, Supervisor, D.P.W., aged 39 years.

Advertisements.

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Bombay, 19th December 1873.

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